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John J. Harrod,

For the Methodist Protestant Church.

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

MARYLAND.

Anne Arundel county, July 27, 1832.

Dear Brother,—Our Camp-meeting has been one of the best in the estimation of our brethren, that they ever attended. It was honored with the manifestation of the power and presence of Almighty God.

As the situation, where the meeting was held, was near the extreme end of our circuit, and a considerable distance from the homes of many of our brethren who would have encamped with us under other circumstances, we had only twelve tents, which were large and comfortable, and the proprietors of which were exceedingly kind and attentive to all who came on the ground. Peace, and extraordinary good order, without any trouble of keeping guard, &c. reigned throughout the whole meeting, while the guardian angels of heaven protected us, day and night, from disease and death. The labours of the ministers who attended by order of our President, were greatly blessed of the Lord. Brother Shinn, of the Ohio Conference, visited and preached for us, and we regretted that he could not stay with us more than a few hours; but our Great Master, the Lord Jesus Christ, was with us continually, whilst the blessed effects of His power and presence were seen and felt most gloriously. On Saturday morning, afternoon, and at night, there was a feeling sense of the divine presence during divine worship. So also during the following Sabbath, with some increased excitement; and on Monday a scene of the deepest interest was exhibited to rejoicing angels and men, over repenting sinners, who had bowed before the Lord in the mourners' altar, and before the midnight hour had rolled by, some of these repenting sinners had their mourning and sorrow turned into joy and gladness. On Tuesday morning the excitement seemed to decline, but on the evening of that day, again the divine power and presence were displayed more powerfully than before; and such was the crying of mourners, the rejoicing of believers, and the shouts of the converted, that it reminded us of the account given of the day of Pentecost, and although there were not many persons of different nations present, yet there were Christians of different denominations—all engaged in praising God for his wonderful works to the children of men.

Before we parted this morning, we requested that those who had been converted at the meeting would come into the altar and give us their names, and there were fifty-five persons, the most of whom were young men, who testified that they had been blessed during this meeting. There were some others who had left the ground before the invitation was given. This blessed meeting was gotten up at the instance of a few lay brethren in the neighborhood, and who bore the expenses of the meeting without any compensation, viz: brothers Charles Waters, Henry

Dunbar, Solomon Claridge, and Jas. Jubb, the happy success of which, is additional evidence that the lay brethren should participate in regulating our church concerns. We hope and pray that our next camp-meeting, to be held in the upper part of our circuit, in August next, will be owned and blessed of our God as powerfully, and more so than the one just closed.

Our friends and brethren are making preparations to build two new meeting houses this summer on this circuit; and we are getting on very prosperously in the Lord: our trust is in Him for all things necessary for life and godliness, and, blessed his name, He has promised to be with us to the end of the world, and if we be the humble, faithful, and zealous ambassadors of Christ, such will be added to our church as shall be eternally saved. We remain affectionately yours,

JAMES HANSON,
WILLIAM COLLIER.

For the Methodist Protestant.

Baltimore county, Md. July 23, 1832.

Dear Brother Henkle,—You will have the goodness to pardon me for not having given you a regular quarterly account of our circuit sooner. It is now something more than three months since I came into my present field of labour. In general, we have hitherto been in an improving condition, within the bounds of our charge. We have had some good meetings, a number of conversions, and some fifteen or twenty have joined our societies since conference. We have had several love-feasts, in which the speaking was excellent; the testimony was generally strong and clear, in favour of deep piety, and high enjoyments in religion. I have just closed a two days' meeting at Spindler's. I am bound by gratitude and duty, to state to the glory of my Master, that He was gloriously present. His saints shouted aloud for joy, while sinners cried for mercy; and two witnesses of pardoning mercy were raised up to praise His holy name.

On the whole, I believe that the prospects on this circuit are as favorable toward a gracious and glorious revival as I have ever known. I have remarked a zeal on the part of some of our leaders and exhorters, and other official brethren, that seems to me an earnest of some approaching good. For when the church is seen struggling and wrestling with God, I have always noticed that showers of grace have followed. There are, however, some barren spots in our vineyard. Yet, oh that our brethren would pray for us, that God would send us the early and the latter rain, and water every little hill in our Zion. Praying that the Great Head of the church may soon restore you to your labours again, I remain your brother in the Lord,

W. KESLEY.

For the Methodist Protestant.

DISTRICT OF COLUMBIA.

Alexandria, July 25, 1832.

Dear Brother,—I wrote to you on the 10th inst. giving a brief account of the revival of re-

ligion, which had commenced among us. You are, no doubt, anxious to learn how it progresses, and what is its character. It gives me pleasure to be able to say, that it still is going on, notwithstanding the almost entire state of exhaustion which exists among our brethren. Since my last, I have received on probation, twenty-one souls, fourteen of whom are promising youths, the seven remaining are females. The most of these profess to enjoy "peace with God, through the Lord Jesus Christ." Thus you will perceive, that the fruits of this revival will at this date number upwards of 40 souls. Others, not here mentioned, are waiting for Sabbath, to join; and many are still anxiously seeking the Lord. Our meetings are held nightly, and for nearly four weeks in succession mourners have been up every evening to be prayed for. When I consider that the young, who are just emerging from youth to manhood, are the hope of the church—upon whom she looks as the future pillars of Zion—I cannot escape the conclusion, that the present instance of mercy calls loudly for humiliation and thanksgiving. To God be all the praise! Yours,

L. R. REESE.

For the Methodist Protestant.

NEW YORK.

Ogden Circuit, July 17, 1832.

Dear Brother,—I think I can say with confidence and propriety, that the cause of Protestant Methodism is gaining ground on this circuit; prejudice and opposition on the part of our "old side" brethren are evidently subsiding; and they begin to hail us by the endearing appellation of brethren and fellow laborers in the gospel of Jesus Christ, and to commingle their prayers, and unite their efforts with ours to carry on the great and glorious work of saving precious souls from the thralldom of sin. This was happily evinced at our last quarterly meeting for this circuit, which was held in Holley, on the 4th and 5th inst. where Episcopal Methodists, together with Presbyterians and Protestant Methodists, came around the Lord's table together, and lost sight of their sectarian differences in the good and heavenly refreshing we had from the presence of the Lord. At this meeting there were eleven who gave in their names to go with us in the way to glory. And after preaching, the invitation was given for those who felt determined to seek salvation, to manifest it by rising upon their feet, when ten arose with tears flowing from their eyes. This, on the whole, was as good a quarterly meeting as I ever attended. It was judged that as many as two thousand persons were present on Sabbath. Our beloved Bro. Miller favored us with a discourse which gave great satisfaction to all who heard it, and, I doubt not, was the means of strengthening the cause of Protestant Methodism in this circuit.

Since I came on this circuit, which was in March last, I have attended three protracted

meetings among our Presbyterian brethren, by their special request, and preached a number of times on each occasion, and the good Lord was present to "kill and make alive." I mention this to show that our Presbyterian friends can and do unite with us in the worship of God as fellow-christians and brethren, while others, of whom we had expected better things, have stood aloof and seemed to say—*stand back! stand back!* Although we have not been favored with any *special* revival of religion on this circuit this year, yet we have increased gradually from 74 (the number returned at the last conference,) to 107, and some who have joined us have been of long and respectable standing in the old church, but became Protestant Methodists for conscience sake. We have formed one new class in the village of Holley, which now numbers 23 members of the best of materials, and there is an encouraging prospect of additions soon. We are truly thankful to God for what He has done for us, and shall ever pray for a continuation of His goodness and the out-pouring of His spirit.

Yours,

ZENAS COVEL.

For the Methodist Protestant.
VERMONT.

Bolton, July 12, 1832.

Dear Brother,—Since I last wrote, we have had our first quarterly meeting for the conference year, on the 19th and 20th May. We had a precious time in love-feast; and particularly at the communion. The Lord poured out his spirit on us, while partaking of the symbols of his broken body and shed blood, and we were led to exclaim, "It is good for us to be here." Two joined society. After this I received a letter from Bro. Kimball, on Memphremagog circuit, soliciting me to attend a camp meeting on the 13th June. On my way thither, I attended my appointment in Worcester, at which time I baptized two, and by the request of the people, I appointed a temporary quarterly meeting on the 7th and 8th of July. Passing on to the camp meeting, in the town of Bolton, in Canada, I found by the way the people were very ignorant of the Protestant Methodists. The camp-meeting commenced, as well as could be expected under the circumstances; we had four sermons each day; the prayer-meetings were well attended, and the number of mourners increased daily, till upwards of 100 signified their wish for the salvation of their souls, 73 of whom found room at the altar, before which to implore the favor of God; the number of conversions is not fully known, but each day shared in the glorious work, and more declared the power of God to the cleansing from all sin.—The number of preachers were, 9 Protestant Methodists, 2 Episcopal Methodists, one of whom was a circuit preacher; 2 British Methodists, one a missionary, who preached a powerful discourse from the text, "Choose ye this day," &c. At the close of the meeting, one of the official members of the M. E. Church says to Bro. Kimball, when will you come and preach with us, and bring the discipline of the M. P. Church, for we will be ready to come over and join? The brethren of that section are extremely anxious to attach themselves to the Vermont Conference; and most likely will at our next session in February.

Passing on from camp-meeting, I called on a Bro. Stone, of the British Methodist connexion, who informed me, that if some things were regulated, he should come and join, with a good number of their connexion. Since when, I learn

from brother N. Gage, that he has received him and a large proportion of his class, and that now he is ready to spread Protestant Methodism as far as he can. Calling on Bro. Green and Croker, and preaching once with them, I learned they were in prosperity, as to numbers and influence. In my tour, I next arrived in Stowe, to attend an extra appointment on the 4th of July. It was occasioned by the circumstance of a universalist ordination, and the brethren of different orders thought it proper to have a meeting; it was attended with good to many. The result of it was, that the work of God broke out like a flood, and two obtained a bright evidence of pardoning mercy; and some others measurably found relief. After this our temporary quarterly meeting in Worcester commenced; attended by our worthy President, Justus Byington and others of our brethren in the ministry. The meeting commenced in the spirit, and I think I can say, "as we preached, so ye believed." Our Episcopal friends united with us in much harmony, and most other orders came forward to the table of the Lord to the number of 54. The season was precious and the labors of the day closed by a very appropriate address by our much esteemed brother Croker, which was attended with acclamations of joy and praise. O Lord! revive thy work, and we will rejoice evermore. Yours in the gospel,

JOSIAH JONES.

CORRESPONDENCE.

For the Methodist Protestant.
VIRGINIA.

Wyoming, July 18, 1832.

Dear Brother,—On my way to the city of New York, in the month of May, I had the pleasure of spending a night with you in Baltimore. You then requested, that on my arrival in N. York, I would inform you of our prospects as a church in that city. It was my wish to have complied with this request long since, but almost as soon as I landed, I was taken down to my bed, quite sick, and out of two months absence from home, I was unable to render more than four or five weeks effectual service to the church. Our bro. Shinn was also in the city at the same time, dispensing a portion of his valuable labours in the three churches on that station; and made several excursions into the country.—attended a four days' meeting on Staten Island, and visited several villages on the North River, where we have flourishing societies. Bro. Hill, from N. Carolina, had just left the city a few days before the arrival of Bro. Shinn and myself. He was present during the session of the N. York Annual Conference, and spent five or six weeks labouring among our brethren, and extended his visit to Albany; but owing to domestic afflictions, he was suddenly called away from that interesting portion of our work, before he had an opportunity of preaching for them to any extent.

On my arrival in the city of New York, I found the congregation at Broome-street without a pastor, and was requested by official members of that church to dispense my labor among them, until Providence should indicate the best course for me to pursue. My visit to that city was made at the instance of some of the members of the Broome-street church; who deserve all praise for the zeal which they have manifested in endeavouring to give an impulse to the cause of Protestant Methodism in this truly important portion of our work. Nor have they la-

boured in vain. Within a few years these commodious buildings have become the property, and have been consecrated to the service of God, by the members of our church. The last of these in number, but not the least in importance, is the church in Broome-street, known formerly by the name of the "Hall of Science." This house, but a few months ago, was the property of Miss Fanny Wright, and was occupied as a printing establishment and book room, as well as a place for holding public debate, in defence of her system. From the promotion of principles of infidelity, this house has been redeemed and consecrated to the best interests of man, and after a careful examination for nearly two months, I am prepared to say, that all the circumstances connected with this congregation are of the most cheering and encouraging character. It has laboured under the greatest disadvantages in being entirely deprived of the labours of a regular pastor. The congregation of course was fluctuating, and only moved by the excitement produced by the visit of a stranger. A state of things more prejudicial to the building up of an infant church can scarcely be conceived. But the ground of their success is laid in the deep piety and persevering zeal of the members of the church. It is now blessed with a steady, attentive congregation, a flourishing Sabbath School, well organized classes, and prayer meetings. There are not a few who meet to worship there who are earnestly seeking the salvation of their souls.

Of Attorney and Sullivan-street churches, I cannot speak so particularly; because my duties at Broome-street required so much of my time, that I only visited and preached for them once each. But they have large congregations, well regulated Sabbath Schools, and two faithful ministers to guide and direct their spiritual concerns. A change has recently been made in the internal economy of these two churches, from which it is believed very important benefits will result; and if the judgment of the most thinking and active portion of our members can be relied on as evidence, our cause was never in so healthful a state in the city of New York as it is at present. This is my own opinion, from all that I have been able to learn of its former condition. But I preferred hearing the expressions of our experienced brethren, who have borne the heat and burthen of the day; and this is their united testimony.

The birth-day of our national independence was celebrated by the members of our church in a manner highly gratifying to our feelings, and characteristic of our principles. Agreeably to previous notice, the members belonging to the three different congregations assembled at Broome-street, at half past 10 o'clock on the morning of the 4th, and after singing, the throne of grace was addressed by the Rev. Mr. Oakley. Another appropriate hymn was then sung by the choir, and was followed by the reading of the "Summary Declaration of Rights," and the elementary principles of the M. P. Church. Again the choir assisted in singing the high praises of Jehovah. After which, a discourse was delivered to an attentive auditory from Gal. v. 1. The services were concluded with prayer. In the afternoon, a numerous assemblage of our ministry and laity nearly filled the first floor of the house, who met for the purpose of holding a love feast. This proved such a delightful season of spiritual enjoyment that many of our oldest members said they had never seen the like; and others that it was the best fourth-of-July they

had ever spent. This season of intellectual and spiritual liberty will long be remembered by many who were there to testify that God hath power on earth to forgive sins. The class-meeting on that evening closed the exercises of a well-spent day. Here too we had pleasing evidences that the Lord was waiting to be gracious. In speaking to the class, I found *seven penitent souls* had come in among us to seek comfort and find salvation. We spent some time in prayer and much weeping, and retired to take our rest.

So much time would not have been taken to detail the proceedings in celebrating our national anniversary, but for its having been the very first essay made by our brethren of the city of New York, and they expressed a wish that it might be noticed in our periodical. Perhaps you would have rejoiced much more in reading an account of a gracious revival of religion in all our churches in that great city, and in members being added to our communion; and so would I; but shall we not rejoice that we have peace and harmony in our congregations; shall we not rejoice that confidence and christian fellowship are gaining ground; that sinners are awakened, and backsliders alarmed; that christians rejoice in the hope of brighter days and better times? If these be suitable subjects to excite our gratitude and increase our joy, be assured that there is cause of joy.

It is no vain thing to say, that with proper measures, and suitable men, the Methodist P. Church might build or purchase a house of worship for every succeeding year of their existence in the city of New York. All that we want, to ensure this desirable object are suitable plans. We have every thing to inspire us with courage in the prospect of success, from the fact that mountains of difficulty have been surmounted in accomplishing our present state, and no greater can possibly lie before us. Permit me to suggest one of the most important measures to insure our future success in New York. It is, a *well sustained Home, or Domestic, Missionary Society*. Only create a fund of sufficient amount to enable the conference to say to volunteers "go, and labour, and you shall not want for food and raiment;" and soon we shall see additional temples rising and filling with immortal souls. New York, beyond all places that I have seen, requires *working men*. It is not the eloquent or the learned, the great or the wise, who are to succeed as ministers in New York. These qualifications command respect and for awhile attract attention; but when the novelty wears off, if there be no other commanding quality, the interest ceases with the momentary excitement which produced it, and no general or permanent good results from such labours. These workmen may be said to describe the grand outlines of ministerial labor, but it is upon the faithful work of filling up with minute and systematic details that permanent success must depend. Here then the whole secret lies, either of success, or the want of it; and no talents, however commanding, without a thorough adaptation of character and disposition to the wants and prejudices of the people, can succeed to any considerable extent. Nor is it at all difficult to account for this fact, if we consider the character of the people. They are emphatically a *working people*, and such must be the character of their ministers or they cannot succeed.

In closing these remarks, I cannot forbear expressing the pleasure which I felt in the

affectionate reception which I met from the ministers of the New York Conference. They received me, although a stranger, as a brother and fellow labourer, with whom they were ready to join heart and hand. Nothing can be more consoling to the feelings and gratifying to the heart than such spontaneous exhibitions of ministerial candor, and brotherly love. In making this record, I feel that I am doing justice to one of the noblest principles that ever moved the breast of man, and affording an additional impulse for its genuine expression. I have now given you a fair exhibit of facts and circumstances in connection with our present condition, and future prospects in New York—purposely avoiding all high colouring, that exaggerated accounts of our success might not be exhibited. Yours, affectionately,

IRA A. EASTER.

For the Methodist Protestant.

ILLINOIS.

Morgan county, June 28, 1832.

Dear Brother,—Our church here is prospering every day. The increase this year has been considerable—all that is wanting, is able travelling ministers.

You no doubt have, previously to this time, heard of the Indian war in our country. I went out with the first army of 2000 men as chaplain, and continued until the second troop arrived, which was a few days ago. During the campaign, there has been several skirmishes between the whites and the Indians, in which a number have been killed on both sides. There are at this time several thousand of the most worthy individuals of our state in the field—say four or five thousand. It is expected that something decisive will be done in a few days. Should not the Indians by some means make their escape across the river Mississippi, the war will, probably, continue for a length of time. As to worldly matters, the times are gloomy in this country at present. Yours truly, REDDICK HORN.

RELIGIOUS.

ON PRAYER.

We must always commence our prayers with deep feelings of the Majesty and the Holiness of God. No created intelligence can have an adequate idea of that August Being, in whose presence we offer up our prayers, and whom we immediately address. We are taught in the Bible, that the highest angels veil their faces in His presence—and surely then it becomes us, who are less than nothing, and vanity, to draw nigh to Him with the deepest reverence.

But while we are thus to approach the Lord of Hosts, we are taught to feel that childlike confidence, that the tender appellation of "our Father" is so well calculated to inspire. And what term could he have required us to use that could more fully portray the tender interest that He takes in our welfare, and at the same time express his power and his willingness to assist us? Reflect upon the expression "Almighty Father," and do not the sentiments of reverence, love, and confidence, harmoniously blend, and are they not mutually increased?

We ought to recollect that prayer is an offering up to God the desires of our hearts. Our prayers will then of course be regulated by the prevailing sentiments of our hearts. For instance, do we feel a lively sense of Divine love in our breasts? our prayers will rise into praise. Or do we feel a deep sense of our own wicked-

ness? our prayers will sink into confession. It will insure a deep and careful attention to our several petitions to reflect that we are soliciting the notice of that Being, who will not be mocked, and who is witnessing what is passing within us while we are addressing His throne. This leads to another important consideration—that our prayers should be offered up in sincerity.—The very idea of offering up to the Omniscient God, a request to the answer of which we are not only indifferent but secretly opposed, is appalling to every reflecting mind. Nearly allied to this hypocritical solicitation, is the offering up petitions, to which we abstractedly give our assent; but when called upon to act in circumstances which develope the principles involved in our petition, we annul our request, by wilfully acting contrary to its spirit. We do not mean by this, that our prayer is insincere, if we fall into sin after having offered it. For who then could pray in sincerity? In cases of falling under temptation to sin, after having prayed against it, we should make it a subject of the most unfeigned humility before God. We should make it a stronger motive for distrusting ourselves again in the same dangerous situation, and it should lead us to trust in nothing short of our Saviour's all-sufficient strength. By receiving severe wounds, Christians are taught to value the shield of faith.

Lastly, we must offer up our prayers in the name of our Lord Jesus. If we reflect upon our real situation, we will see the necessity of this requirement. We are sinners against God's holy law, obnoxious to his wrath, and unworthy of the least mercy we enjoy. Christ is God's beloved Son; he has obeyed the law and made it honourable; he has suffered in our stead, and for the express purpose of opening a channel by which the grace of God could descend upon our guilty race. And he has ascended up to the courts of heaven, there to offer up his intercession for us and to present our petitions in his own name before our heavenly Father. In this manner alone, do our prayers ever reach the ears of God acceptably; and what a consolation is it for us, that we have an high Priest that can be touched with a feeling of our infirmities, who will not reject a sincere prayer, though offered up in much weakness. And what a source of humble thankfulness ought it to be, that our very best and most fervent prayers, though in themselves utterly unworthy, are rendered acceptable when presented by our meritorious advocate. Let us recollect this in all our prayers, and let it be a source of humble confidence, that even our prayers will be heard in heaven, and that, as far as consistent with the glory of God and our own good, they will be answered.

Epis. Recorder.

STATE OF THE WORLD, Before the manifestation of Jesus Christ to the Gentiles.

Nothing can be more awful and gloomy than the picture of the manners and habits of that day when fear and dismay brooded over the whole human race, when no prophet was heard to lift a warning voice, when no Shekinah beamed its holy instructions, when the peculiar people were unmindful of their privileges and forgetful of their Redeemer—when, in the strong language of the prophet, "darkness covered the earth and gross darkness the people." If any thing should be deemed requisite to establish the truth of history in relation to the horrible practices, the gross superstition and ignorance of the world before the promulgation of the



BALTIMORE:

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Gospel, we might find it abundantly in the first Chapter of the Epistle to the Romans. There stands the list of shocking deeds and polluting principles, the perusal of which must disgust every virtuous mind and delicate conscience.—The state of things must have been truly awful, to have induced the wisest of the Pagans to say, that ruin and woe would soon overtake the world, unless there should be some divine person sent from Heaven to instruct mankind in wisdom and in the paths of virtue. A few held the keys of knowledge, and though their own stock was small, they kept the great mass of the world in the most deplorable ignorance. Those principles which now adorn society and shed comfort and lustre upon the name of philosophy, were either unknown or derided. The nature and obliquity of vices now well defined,—those awful and momentous truths, now urged as governing principles,—the certainty of a future judgment,—the solemnity of the account required of every one,—the necessity of atonement for that sin which every human being feels in his heart and affections, and the necessity of repentance, were wholly unknown, or if entertained by here and there a favoured one, were neither truly believed nor practised. Such was the state of the world before the dawn of the Gospel. Reason had been the rich gift of God to man; but without revelation, it was like the sense of sight in a perfect dungeon—it made the darkness more awful, a "darkness which might be felt" in the most perfect sense. What more painful condition than that of the man who feels his disease, but knows not the way to a remedy: who wanders in the night,—who knows himself out of the way, but cannot discern the path, however near it may be, that would conduct him to the end of his journey. Such was the condition of the pagan world before the manifestation of Christ. "Poor wanderers all upon a stormy day," and the night of the grave closing in upon them with all its horrors. Well then may the whole world shout and sing, that the light has risen upon them.—Whether they inhabit the wilderness, the tents of Kedar, the rocks or the mountains, well may they shout and be glad in their king.—*Gospel Messenger.*

HOLINESS.

Holiness, as I wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment, to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed, enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble, on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly in the midst of other flowers round about; all in like manner, opening their bosoms to drink in the light of the sun. There was no part of creature holiness that I had so great a sense of its loveliness as humility, brokenness of heart and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this; to lie down before God, as in the dust, that I might be nothing, and that God might be all, that I might become as a little child.

Jon. Edwards.

his own time sees fit to send the rod of affliction, and takes them out of life. Summoned to attend upon their funeral, and when every eye is ready to drop a tear, will they then be thoughtless and inconsiderate still? How happy will they be when called to partake in these sad scenes, if "they shall have acquainted themselves with God and therefore can be at peace."

Again, by folly many have been "brought to a morsel of bread," and by unforeseen accidents, this has sometimes been the fate of some very remarkable for the wisdom of this world. If any of the present sons of prosperity should be compelled to take their habitations in the cheerless hut of miserable poverty and be dependent upon the charity of those they now despise, will their gay companions then visit them and help them to fill up every vacant and lonely hour? Is it not more likely, that on the very street they would pass them by without seeming to know them. Finally, let us suppose that pain, disquiet, sickness, or decrepitude shall befall them. And in such event, it is no matter whether they be rich or poor, for it will make very small difference. Will gay companions setting at their bed side, then save them from thoughtlessness? In any of these or like circumstances, they will be compelled to submit to the operation and influence of reflection, when it may bring nothing but additional torture.—How much more desirable it is, that it might come like a guardian angel to afford them aid and comfort. Let all our readers then, be persuaded to think and reflect, that when they shall be compelled to meet with solitude or affliction, they may still enjoy satisfaction and peace. Let all who wish to abstain from vice, to improve in virtue, to enjoy the pleasures of devotion and not to render sickness or adversity or death intolerable, be persuaded timely to seek an acquaintance with themselves and their Maker.—Then they shall be prepared in the time of need, to say "*God is our refuge and strength, a very present help in trouble: therefore will we not fear—I will rejoice in the Lord, I will joy in the Lord of my salvation. The Lord God is my strength.*"

MEN OF ISRAEL—HELP!

We have information from several points of our church, where the arm of the Lord is gloriously revealed in the conviction and conversion of souls, and the intelligence gladdens the hearts of the children of Zion. But we learn with regret, that the brethren and sisters in the immediate neighborhoods, are literally worn down with labour and fatigue. Letters are forwarded soliciting help, in the most fervent and affectionate manner. Shall the calls be made in vain? We hope not. Can any of us, either of the ministry or membership, who reside only a short distance from those brethren who need our help, hear their pressing and agonizing cry of help! help! help! in the name of the Lord—and can we refuse our personal assistance—can we, for the sake of domestic comfort or emolument, decline our active co-operation? O who can hear

the cry of the sincere penitent for pardoning mercy and not feel his bowels of compassion moved!

Wherever the Lord is at work by his Holy Spirit, on the hearts and consciences of the people, and they are yielding to be saved by grace, through faith alone, there should the believers in Jesus resort. What a privilege is it to be co-workers with God! So far as we can, we should avail ourselves of these occasions of visiting grace and mercy, we should be on the spot to pray for penitents, and point them to the Lamb of God who taketh away the sins of the world.

CORRECTION.

A camp meeting of the Methodist Protestant Church will be held, by divine permission, at Shiloh meeting-house, near Barber's cross-roads, in the county of Isle of Wight, to commence the 7th day of September. Brethren in the ministry of other orthodox denominations are affectionately invited to attend.

CHARLES ROUNDREE,
ROBERT B. THOMPSON.

TO CORRESPONDENTS.

"One of the People"—"Rev. Asa Shinn's Plea for the Methodist Protestant Church," and the answer to the "Pastoral Address" of the General Conference of the Methodist Episcopal Church, prepared by a committee of ministers and members of the Methodist Protestant Church in Baltimore, shall appear in our next.

We acknowledge, with much pleasure, an increase of correspondents. We hope as we have a continual increase of prosperity as a church, that our brethren will feel the necessity they are laid under to report that prosperity to their brethren, and the church at large.

The work of God, we learn, still progresses in Alexandria. See first page.

ECCLESIASTICAL.

For the Methodist Protestant.
"The Pastoral Address."

"OUR CHARGE."

This form of expression for a Christian community having equal rights in their social relations, is not only admissible but endearing—How lovely for a civil or christian community, having mutual rights, duties, cares, and interests, in the general good; where each individual, either in person or by his representative, deliberates, speaks, and acts, in common with his brethren upon all the interests of the community: I say, how rational, how lovely, to hear each individual of such a community say, our country, our church, our charge: but for a people who have no representation in that legislation, which claims the right to govern them; for a people, who have no rights secured in their social relations, to say, our country, our church, our charge, &c., (when in truth, so far from having a country, church or charge, they themselves belong to others,) is worse than ridiculous. What Methodist Episcopalian, except he be an itinerant preacher, will ever again dare to say, our church, or our "charge;" without a suffusion of shame, after his fraternal lordships have written the following sentence for the gaze of pos-

terity, "We, with our whole charge?" we, clerical nobility, we, with our plebeian charge, embrace more firmly, hug with tighter grip, this brazen image of clerical despotism in the face of free America, in the sanctuary of liberty, in the home of the oppressed, in the land of the brave; we, with our charge, embrace more firmly this non-representation, non-resistance, passive obedience, brazen idol of our own making. Oh yes, four years past we gave to our fiery furnace seven-fold terrors and glutted it with victims; for four years we have sounded, not through the plains of Dura, but through the Eden of liberty, our Sacbut psaltery and Dulcimer of divine right; for four years we have seen submissive thousands of freedom's sons fall down and worship this idol; for four years we have seen its "roots" or rivets, run down more deeply into the hearts of cowering multitudes, and now our flute and furnace having silenced opposition, from our papal throne we proclaim a triumph, which our herald advocate will resound through our ghostly dominions. But are your victims consumed? Is the smell of fire on their garments? has not One walked with them through the flames, whose form is like the Son of God? is the race to the swift, or the battle to the strong? are you sure that the good sense and good feeling of an insulted people will not awake to your confusion, cut you in pieces, and turn your ghostly throne into a dung-hill? have you forgotten that your system belongs to the sisterhood of all the despotisms of all ages, and that those who embrace it now do it with peculiar peril? Mystery, mystery; the veil of mystery ceases to conceal its hateful deformities from the improving intelligence of time. The gray despotisms of ages, palsied with the touch of modern improvements, and ready to disgorge their vitals, teach their stray upstart American sister a salutary lesson, if she were not too arrogant to learn.—"Our charge," that is, our care, custody, or command. Are Methodist Itinerants so much wiser or better than their brethren, that they must take care of their temporal and spiritual interests? Are their brethren too ignorant, or too wicked, or both, to be trusted with their own interests? or do they mean by custody, command? if so, here is the very soul of despotism. Travelling preachers command, and the people must obey; and to make them more submissive, authority from God is claimed, "divine right," "divinely authorised expounders," &c. I asked, in a former number, how you came by this right; and until you vouchsafe a better reason, I shall believe the following true. First, duplicity.—You preach a doctrine (though not peculiar to yourselves) almost universally popular; that is, free salvation for all men by faith in Christ.—With this great gospel-faith you press your way to the hearts of your hearers, and when their feelings are liquefied respecting heaven, hell, life, death, time, and eternity, you propose to them but one solitary condition of fellowship with yourselves as heirs of the common salvation: a condition with which any pious man on earth can comply, nay, must comply, namely "a desire to be saved by grace, and to flee the wrath to come," thousands join you joyfully upon this condition. But lo, when circumstances render it expedient, they learn that in this contract they have made you, itinerants, their irresponsible law masters, faith makers, law expounders, faith expounders; in a word, that by this simple act of joining you to go to heaven as brethren, they have clothed you with legislative, judicial, and executive power, over them as Christians for life; made you their clerical masters. Is not this equal to any jesuitical duplicity ever practised,

whether so understood or not? Here is your divine right as to origin: in this way you obtain your charge. The precious name of Jesus is made a plea on your part, for ghostly pre-eminence, over a confiding, but, in this particular, deluded people. For as Christians we are all brethren; and ministers are servants, not "lords over Christ's heritage." The causes which sustain you in this charge, are very like that which first invests you with it. Among these I think the following may be safely enumerated, courtesy, cowardice, craft, contempt. The religion of Christ, joined with intellectual culture and native goodness of disposition, inclines its possessor to great courtesy in social relations, especially towards those whom we esteem on some particular account. Methodists of this class, who despise your system, esteem you for your labours; and therefore from mere courtesy, bear with your arrogant claims. Others, who are aware of your despotism, are really afraid of it: and poor, and weak, as they esteem you, they know you can cry, backslider, hypocrite, &c., scare away their friends, injure their reputation, traffic, courtship, &c. and through their cowardice alone they sustain you. All extensive human associations having operated for any time, will have their adherents, pensioners, and expectants, who are properly the craftsmen of the system. All these look for self, or promotion, which is apt to command self. But with some, ambition is more powerful than self. Will some of those, now in high places in the Methodist Episcopal Church, tell us what but craft, securing self, promotion, or both, changed them from zealous religious republicans, into thorough clerical despots? that craft which is so powerful with the stronger members must be more so with the feebler. All the little ones that catch crumbs from the Episcopal table, on circuits, stations, book room, &c. soon cry out among themselves, our craft is in danger. And that the real cause of the uproar may not be detected, they seize upon some popular theme as of old, "great is Diana of Ephesus;" rather great is itineracy, great is itineracy. Well who disputes it? what is the matter then? why, our craft is in danger. What craft? why our itinerant supremacy. Well then let your supremacy go to the winds; be content to be a brother and not a lord, and the trouble is over. Multitudes beside, Methodists and others, who know your system is as finished a despotism in form as ever was devised, believing that our civil republic has secured it from doing mischief by a cage of iron, look upon the little lion with amusement or contempt, they look at your laws respecting temporalities and spiritualities, respecting emancipation and slavery, as they lie folded in your discipline, like they would look at the talons of a slumbering young lion in a cage; believing the thing harmless for want of strength. But still they must admit though many "embrace" it, that it is nevertheless a lion, and that its little claws have been felt. Though it may play with the kids for a time, should it ever gain strength, will it not roar and rend like an old lion? Does not one more cause, and that too a very potent one, sustain you in your charge, and is not that downright clownishness? How many of your boasted thousands can read your discipline? and how many of those who have read it understand its contents? Of this ignorance you are aware, and therefore you "re-examine" for them; you examine, and they embrace.* From the haughty

*But whatever causes contribute to the fulsome self-compliment in the Address, suppose it simply true, and the following fact is established; a few (in the main

strain of the address the power that dictated it doubtless saith in its heart, "I sit a queen, and am no widow, and shall see no sorrow." But ere it shall dream of it, that God who judgeth it, may bring "her plagues in a day, death, and mourning, and burning by fire." It would do well to examine whether itself is not a fearful example of the following truth; "because sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set in them to do evil." Perhaps the assertion attempted against reformers in the address may be noticed hereafter. In the meantime let every Methodist Protestant gird on the armor of truth, be steady to his post in full assurance that the Rectitude of his cause will meet the sanctions of heaven. ONE OF THE PEOPLE.

(unlearned and radically obscure) Ecclesiastics have done that, which the arms of Great Britain could not—namely, established in the North American Republic a despotism; and one of the most debasing character known under the sun, and it would seem that this European Hydra, at the moment he lost one head, called civil, by the sword of Washington, supplied its place by another called Religious, through * * * * and * * * * * Englishmen were the Agents of the Hydra in both instances, the former head has been cleft by a brave American, the latter, though gashed and bleeding, is still growing, in sly, though furious deformity. Virginia gave birth to that great and good man who cleft the first head, and lest the whole measure of her glory should be too full, she must be shadowed by calling him son, who now sustains the second head as legal or rightful successor. Timolean was the brother of a tyrant. The garlands of a victim blunt not the edge of the axe that immoles him, nor will the emblazonry of the Address secure from shame and ruin, the power that penned or published it. Whether the Providence of God will award to the present race of Reformers the glory of its defeat, is unknown; but that it will one day find in America a tomb epitaphed Despotism, who can doubt? unless liberty herself should be sacrificed in her own sanctuary, by the sacrilegious hands of her children. What generous American, who loves his God or country, envies the pageantry or pomp of arbitrary power? Marion and his brave compeers in a forest, feasting on potatoes, excel in glory in American eyes, a despot on a throne, with his minions crawling round him, and "embracing" his feet. On, Brethren! on, our cause is glorious!

For the Methodist Protestant
AMERICAN METHODIST CHRONOLOGY.
(NO. X.)

I have dated the adoption of Episcopacy, 1784, because the conference convened for that purpose, met on the 24th December in that year. This differs from the date in the minutes; the date in the minutes is 1785, and was so published because the principal part of the business of that conference was done in '85, and because it heads the minutes of the several annual conferences held the first year after Episcopacy was adopted: which was 1785.

1784.

We now come to an important event in the history of the Methodist Church,—the establishment of Episcopacy. We will make a few remarks on this subject without attempting to go into a full investigation. We will not, however, assume, either that Mr. Wesley did or did not recommend Episcopacy, but will merely enquire into the authenticity and consistency of Methodist Episcopacy; 1st. supposing, for argument sake, that Mr. Wesley was the author of it; 2d. that it was adopted in direct opposition to his will.

In a transaction so important as that of settling the form of government in a church, intended to contain different orders of ministers, we may reasonably suppose, that those who act

will give the best authority they are able to produce for what they do, as the foundation of their superstructure. The conference of 1784 professed to give no other authority for the adoption of Episcopacy, than Mr. Wesley's letter, in which it is said Mr. Wesley recommended Episcopacy. That letter must, therefore, contain the foundation on which *Methodist* Episcopacy is based. We will then give Mr. Wesley's letter as it is published in the minutes, with that part of the minutes which is immediately connected with it.

Minutes taken at the several annual conferences of the *Methodist Episcopal Church*, for the year 1785.

As it was unanimously agreed at this conference, that circumstances made it expedient for us to become a separate body, under the denomination of the *Methodist Episcopal Church*, it is necessary that we should here assign some reasons for so doing.

The following extract of a letter from the Rev. Mr. John Wesley, will afford as good an explanation as can be given of this subject.

BRISTOL, Sept. 10, 1784.

To Dr. Coke, Mr. Asbury, and our brethren in North America.

1. By a very uncommon train of providences, many of the provinces of North America are totally disjoined from the British Empire, and erected into Independent States. The English have no more authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the Congress, partly by the State Assemblies. But no one, either exercises, or claims, any ecclesiastical authority at all. In this particular situation, some thousands of the inhabitants of these states desire my advice: and in compliance with their desire, I have drawn up a little sketch.

2. Lord King's account of the primitive church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years, I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace-sake, but because I was determined, as little as possible, to violate the established order of the national church to which I belonged.

3. But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, and but few parish ministers. So that for some hundred miles together there is none either to baptise or to administer the Lord's supper. Here, therefore, my scruples are at an end: and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint *Superintendents* over our brethren in North America. As also Richard Whatcoat, and Thomas Vasey, to act as Elders among them, by baptizing and administering the Lord's supper.

5. If any one will point out a more rational and scriptural way of feeling and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

6. It has indeed been proposed, to desire the English Bishops to ordain part of our preachers for America. But to this I object, 1, I de-

sire the Bishop of London to ordain one only; but could not prevail: 2, If they consented, we knew the slowness of their proceedings; but the matter admits of no delay. 3, If they would ordain them now, they would likewise expect to govern them. And how grievously would this entangle us? 4. As our American brethren are now totally disentangled both from the state, and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best, that they should stand fast in that liberty, wherewith God has so strangely made them free. JOHN WESLEY.

Therefore, at this conference, we formed ourselves into an independent church: and following the counsel of Mr. John Wesley, who recommended the Episcopal mode of church government, we thought it best to become an episcopal church, making the Episcopal office elective, and the elected superintendent, or bishop, amenable to the body of ministers and preachers.

1st. We now enquire into the authenticity and consistency of *Methodist Episcopacy*, supposing for argument sake that Mr. Wesley was the author of it. The authority of a church to institute any order of ministers must be supported by the following principles, first, the necessity of the order, secondly, the establishment of the fact, that such an order existed in the primitive church, and thirdly, power obtained by a legal investiture to confer orders. On the first of these essentials of authority we will make a few remarks.

Doctor Bangs, in his vindication of *Methodist Episcopacy*, says, "Notwithstanding all that has been said upon this subject, the conduct of Messrs. Wesley, Coke, and Asbury, cannot be justified, unless it shall appear that there was a necessity from the moral state of society, for these proceedings; for no man can be justified, in doing an *unnecessary* work. But if it be found, that the state of society was such as to demand the measures which were pursued in the establishment of the *Methodist Episcopal Church*, whatever may be urged against them will lose all its force, if these measures are at the same time sanctioned by the word of God, for even the necessity of a reformation will not warrant a departure from scripture authority, in the means selected to bring it about."

Mr. Drew, Dr. Coke's biographer, says:—"But to what reproach soever their characters, (namely, the characters of Messrs. Wesley and Coke,) might have been exposed, nothing can be more evident, from the particular situation in which the members of the *Methodist societies* were placed at the conclusion of the war, than that they were under the necessity of receiving baptism and the Lord's supper from the *Methodist preachers*, or of remaining destitute of these ordinances altogether. Now, it is admitted, even by those who have argued against Mr. Wesley and Dr. Coke, with the greatest degree of violence, that these ordinances were necessary; and by consequence, they virtually allow, under existing circumstances, those very measures which they openly condemned. Now, this consequence of Mr. Drew's is totally false.

For before it can be admitted as a consequence of admitting that the ordinances are necessary, it must first be proved, that any measure is allowable to provide a thing admitted to be necessary. But the admission of the necessity of a thing, does not by consequence, virtually allow any measure to provide for that necessity; it allows such measures only as are themselves ne-

cessary, just, legal, proper, and consistent. It is not a little astonishing that Mr. D. who has acted the sound logician so well in reasoning on other subjects, should, on a subject of so much importance to the Methodist church in America, resort to one of the most easily detected sophisms known to logicians. He surely knew that to take for granted that the necessity of a thing allowed the adoption of any measure to provide for it, would involve some of the most monstrous absurdities. To admit that it was necessary for the Methodists to have the ordinances administered by Methodist preachers, and that therefore it was necessary for those preachers to be ordained, did not allow Mr. Wesley to ordain Dr. Coke a bishop, when he believed Dr. Coke would have no more right as a bishop, to ordain them than he had before as a presbyter. It was therefore obligatory on Mr. D. in using this argument from necessity, to show that it was necessary for Mr. Wesley to ordain Dr. Coke a bishop, in order to qualify him to ordain the Methodist preachers in America. But if it were necessary for Dr. Coke to be ordained a Bishop, in order to ordain presbyters in America, and if it be true that bishops and presbyters have the same right to ordain, then it was necessary and not necessary at the same time. If Dr. Coke, being a presbyter, could not ordain presbyters without being ordained a bishop by Mr. Wesley, could Mr. Wesley, being only a presbyter, ordain a bishop, without being himself ordained a bishop? Certainly not. Dr. Bangs says, "no man can be justified in doing an unnecessary work; and that the conduct of Messrs. Wesley, Coke, and Asbury cannot be justified unless it shall appear that there was a necessity for these proceedings." Mr. Wesley believed bishops and presbyters are the same order, and have the same right to ordain. Then Dr. Coke could do no more after he was ordained by Mr. Wesley towards supplying the Methodists in America with ordained preachers, than he could have done before Mr. Wesley ordained him. Of course it was unnecessary to ordain him a bishop. It follows then, according to Dr. Bangs and Mr. Wesley, that Mr. Wesley did an unnecessary work when he ordained Dr. Coke a bishop. Dr. Coke did an unnecessary work, when he ordained Mr. Asbury a bishop. Mr. Asbury did an unnecessary work when he ordained the other American bishops. The conduct of none of them, of course, according to Dr. B. could be justified. But Dr. B. makes the necessity to which he alludes arise from the moral state of society. If then it be true, that the moral state of society made it necessary for the American Methodists to have presbyters ordained by bishops of Mr. Wesley's making, then Messrs. Whatcoat and Vasey were not suited to the moral state of society, because they were ordained by Messrs. Wesley, Coke and Creighton, who were presbyters only, before any Methodist bishop was made, and ordained first too for the purpose of helping to make the bishop. Dr. B. says, "If it be found that the state of society was such as to demand the measures which were pursued in the establishment of the Methodist Episcopal Church, whatever may be urged against them will lose all its force, if those measures are at the same time sanctioned by the word of God;" but if the word of God does not sanction those measures, then, as Dr. B. says, "even the necessity of a reformation will not warrant a departure from scripture authority."— We will apply to Dr. B. to show us how far the word of God sanctioned the measure of ordain-

ing Dr. Coke, and the other American Bishop, with such unparallelled power and jurisdiction as they possess. He says, speaking of Paul's address to the Elders of Ephesus, "In this place, it is equally manifest that the identical persons are called, indifferently, Elders and Overseers, a proof that they were then considered the same order. And that these bishops or overseers could not have had that extensive jurisdiction which a modern diocesan has, nor have been a superior grade to elders, is evident from there having been a plurality of them in the single city of Ephesus.

A plurality of Bishops, exercising ecclesiastical jurisdiction over a number of presbyters, or elders, each of whom has charge of a particular congregation in one city! such a phenomenon could not have existed in the church at that, nor at any subsequent period. That there was not an order of ministers, called *Elders, inferior to Bishops*, but superior to Deacons in the church at that time, may be fairly concluded from St. Paul's address to the Phillipians." Now if the Dr. was successful in proving that bishops were not an order superior to elders, and that they could not have had that extensive jurisdiction which a modern diocesan has, and that they were not even of a *superior grade to elders* where does he get scripture authority for Mr. Wesley to make a Bishop of an Elder who is to have more extensive jurisdiction than any other modern Bishop in all the world? A more extensive jurisdiction, and a greater extent of power over Elders, cannot be found in the world at this day, than is possessed by the American Methodist Bishops. The very thing proved by the Dr. leaves the creator of Methodist Episcopacy, whoever he may be, without any scripture authority for his measures, and, of course, the arguments urged against them, instead of losing all their force, are strengthened by the Dr.'s own reasoning. If the scriptures show that Bishops could not have had that extensive jurisdiction which a modern diocesan has, and that a bishop could not have been even of a superior grade to elders, then, although, as the Dr. thinks, the moral state of society imperiously demanded that an Episcopacy should be created for America, yet the measure could not be warranted by scripture authority, because those bishops were made to have the most unparalleled jurisdiction over elders and the whole church.

The fair and proper character of this argument from necessity, as used both by Mr. D. and Dr. B. is this: an *elder cannot ordain elders* without being *himself* ordained bishop, but an *elder can ordain bishops* without being *himself* ordained bishop. Mr. Wesley and Dr. Coke however did ordain elders before Dr. Coke was made bishop. Then, of course, Mr. Wesley must have believed that elders could ordain elders without being themselves ordained bishops. But if he believed that Dr. Coke, being an elder, could not ordain elders for America, without being ordained bishop by him, and yet believed that bishops and elders have the same right to ordain, then he must have believed that an elder can ordain elders and yet cannot ordain them at the same time. That an elder cannot ordain elders and yet at the same time can ordain bishops. That episcopacy is necessary and not necessary at the same time. Or, that episcopacy was necessary to ordain elders in America, but not necessary to ordain them in England.

The Christian's hope of heaven is the sweet-ness of prosperity, and the support of adversity, and cures us at once of all attachment to the world, or expectation of rest in it.

There are people who appear to have a desire to be religious, but who are hindered by a fear lest they should not have courage to give up many of their pleasures, which they conceive would be necessary. These people are not aware that religion does not consist in abstaining from any thing, but in the conversion or changing of our tastes and enjoyments.— What once were pleasures cease to be so, being superseded by other pleasures of a higher and more substantial nature.

OBITUARY.

For the Methodist Protestant.

Miss MARIA C. HARRIS.

Departed this life, at the residence of her father, in Granville county, N. Carolina, on the 6th inst. (July) Miss Maria C. Harris, in the 30th year of her age, eldest daughter of the Rev. James H. Harris, leaving behind her a numerous circle of relations and acquaintances to mourn her irreparable loss. The observation of Lord Bacon, as to the deficiency in the biographical department of literature in his day, is certainly not applicable to the present times. We have rather to complain of excess than of defect. While ample justice has been done to the lives of eminent individuals, it must be confessed that accounts of more obscure individuals have been unnecessarily multiplied. The writer of the present sketch trusts that he will not be deemed liable to this charge.

The subject of this notice was a descendant of one of the most ancient families of Methodists in this section of country. Being "trained up in the way she should go," in early life she made a profession of religion. She attached herself to the church of her fathers, called Episcopal Methodist, an exemplary member of which she continued to be, so long as in that church. So soon as the sun of religious liberty had arisen, and his cheering rays reached our section, a few choice spirits determined to extricate themselves from Episcopal thralldom, and the subject of this memoir was one of the number. She, with several of her relations, joined the Methodist Protestant Church, then called Associated Methodists, of which she continued an acceptable member, until the heavy hand of affliction brought her to her death bed, and death in his excursions passed that way, and with his leaden sceptre closed the eye-lids of Maria forever. In the death of this amiable lady, the community has lost one of its brightest members—she having been a woman of superior intellectual endowments. Her company was courted on account of her superior sagacity and powers of comprehension. Few ladies in our section possessed more literary taste and agreeable manners. Protestant Methodism has lost an adherent that she must regret and deplore, on account of her firmness and piety. The family, of which she was a member, has lost a guide, whose example was ever worthy of imitation and respect.

From friendship's eye the tear must flow,
And all lament the untimely blow;
Adieu! Adieu! From thy cold grave,
Thy many virtues could not save.

An appropriate funeral discourse was preached on the occasion by the Rev. Richard Davison, from the 4th chapter of James, beginning at the 13th, and including the 15th verse.

SAMUEL J. HARRIS.

July 15th, 1832.



POETRY.

OH! STEAL THOU NOT MY FAITH AWAY.

BY CHARLES GILBORNE LYONS.

Oh! steal thou not my faith away,
Nor tempt to doubt the trusting mind—
Let all that earth can yield decay,
But leave this heavenly gift behind;—
Our life is but a meteor gleam,
Lit up amid surrounding gloom,—
A dying lamp, a fitful beam,
Quench'd in the cold and silent tomb.

Yet if, as holy men have said,
There lies beyond that dreary bourne
Some region where the faithful dead
Eternally forget to mourn;
Welcome the scoff, the sword, the chain,
The burning wild, the black abyss,—
I shrink not from the path of pain,
Which endeth in a world like this.

But oh! if all that nerves us here,
When grief assails and sorrow stings,
Exist but in a shadowy sphere
Of fancy's weak imaginings;
If hopes, though cherished long and deep,
Be cold and baseless mockeries;
Then welcome that eternal sleep,
Which knoweth not of dreams like these.

Yet hush! thou troubled heart! be still;
Renounce thy vain philosophy;—
Like morna on the misty hill,
The light of Truth will break on thee.
Go—search the prophets' deathless page—
Go—question thou the radiant sky,
And learn from them, mistaken sage!
The glorious words—"Thou shalt not die!"

PRAYER.

Go, when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee,
If any such there be;
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way;
E'en then the silent breathing
Of thy spirit raised above,
Will reach His throne of glory,
Who is Mercy, Truth, and Love.

Oh! not a joy or blessing,
With this can we compare,
The power that He hath given us
To pour our souls in prayer!
Whene'er thou pin'st in sadness,
Before His footstool fall,
And remember in thy gladness,
His grace who gave thee all.

INTELLIGENCE.

CHOLERA IN NEW YORK.

The following is the report of cases and deaths:

July 28th,	145	68
29th,	122	39
30th,	103	39
31st,	121	48

PHILADELPHIA.

	New Cases.	Deaths.
July 27th,	2	2
28th,	6	4
29th,	6	1
30th,	15	8
31st,	19	9

BROOKLYN, July 27.—New cases 12, deaths 6.
ALBANY, July 24.—New cases 29, deaths 7.
July 26.—New cases 32, deaths 7.

ROCHESTER, July 23, 4 o'clock, P. M.—New cases 2, one of which terminated fatally in about 8 hours.

July 25.—Two new cases, making 7 from the commencement, 4 of which terminated fatally.

LICKPORT, July 22.—Three new cases.

BUFFALO, July 20.—New cases 2.

TROY.—One new case on the 21st.

MICHIGAN.

Board of Health, Detroit, July 19, 9 A.M.

The physicians of Detroit report to the board of Health for the last 24 hours, 8 cases of cholera as convalescent,—no deaths—no new cases. By order of the Board,

JOHN WINDER, Secretary.

MONTREAL, July 21.—The Board of Health report from the 18th to the 19th, 13 new cases and 20 deaths; from the 19th to the 20th, 20 new cases and 7 deaths. The Gazette of Saturday remarks:—"We are exceedingly sorry to present our readers with such unfavorable reports of the health of the city, as those given above, by which it is evident that the disease, for the last two days, has been on the increase.

As, however, the last accounts from Quebec state its nearly total disappearance there, we indulge the hope that, as it has now raged an equal time in this place, we may be able in our next to give an account equally cheering.

New cases from 20th to 21st, 20, deaths 17; from 21st to 22d, new cases not ascertained; deaths 23.

THE REV. GEORGE LLOYD HINTON.

This faithful minister of Jesus is no more. On Sunday last, he performed his usual services in the Lord's House on earth, and on Wednesday, early in the morning, after no more than five hours' illness, he was called to the higher duties of the upper sanctuary.

With a deep concern for the salvation of his fellow-mortals, whom he beheld falling around him the victims of the prevailing pestilence,—he engaged more earnestly than ever, in his hallowed work of winning souls for Christ. He was in the desk and pulpit, at the Lord's table, by the death-bed, at the grave, and in the house of mourning, almost until the very hour when his labors terminated. He sunk under his great efforts. Just entering his 28th year of age, and in the sixth year only of his ministry,—he died a martyr to the holy cause which he espoused.

From early youth, Mr. Hinton yielded to a holy principle of action. He was trained up by a pious mother. Naturally of a pensive disposition, he selected the most thoughtful of his equals in age, to be his familiar associates. And so decided were the evidences of his *early piety*, that, while yet a boy, he would exhort and encourage his young relatives and friends, to engage in PRIVATE PRAYER, and to read every day a practical portion of the SCRIPTURES.

The cause of SUNDAY SCHOOLS was dear to him. He was long a faithful and active teacher at St. John's Chapel, and, for some time also, an able superintendent in the flourishing Sunday School of St. Stephen's Church. His ardent zeal for the young, with which he took part in their religious education, has placed his name among the bright catalogue of those who have turned many to righteousness.

Decided in his preference of mental above manual labor, he was always very fond of books. In this his brothers freely aided and encouraged him, with the resources of their industry. He received, at first, the advantages of a common school education. But from his thirteenth to his nineteenth year, being engaged as an

assistant English teacher in an academy under the charge of Mr. Bragg, he assiduously devoted all his leisure hours to the study of the Latin and Greek languages; and he thus acquired some knowledge of the classics, which he duly prized. The minute details of his efforts amid great discouragements, afford an eminent example of the results of persevering industry.

He commenced in Harlem with no more than eleven hearers; but he went on in his good work, "zealously affected." By a faithful exhibition of the leading doctrines of the Gospel, and by an exemplary life, he at last drew a large audience to his stated services. The erection of a place of public worship was proposed. The interesting object was at once the centre of numerous and devout sympathies; and soon appeared, with its pastor, its vestry, and its organized congregations, the first Episcopal church at Harlem!

For three years, Mr. Hinton, occupied in his untiring and successful efforts, has rejoiced over his flourishing Sunday School; has delighted in performing divine service for his numerous congregation; and has broken the bread of life, and given the cup of salvation to the forty communicants around his altar.

Married at Onondaga to the daughter of the late Reuben West, Mr. Hinton found in her a devout and devoted champion of his cares and toils. A small stipend of about four hundred dollars, yielded them all necessary comforts; they were blessed with two children; and a wide prospect of usefulness and happiness was opening before them.

With a warm heart for all the social endearments, Mr. Hinton found a true friend in Doctor Arnold, who had recently entered upon the practice of medicine at Harlem; and they were so unwilling ever to be long apart, that they agreed to occupy apartments in the same dwelling. Fond also of yielding in any manner to the temporal comfort of the afflicted, Mr. Hinton often aided his friend in preparing medicines for the sick,—especially during the present time of severe visitation.

On Sunday morning, July 15th, he preached a heart-touching sermon, on the words, *Though he slay me, yet will I trust in him*. Job xiii. 15. When after service he was chid by a near relative, for having been "quite too severe,"—his ready answer was, that the diseases of the day surely called for severe medicines. At the same time, he administered the Lord's Supper to his people. But little was it thought by any, that never upon earth was he to drink again with them of this fruit of the vine.

On Sunday last, he performed his usual sacred offices. His sermons were impressively appropriate. "Before this week is gone," said he, "some of you, my friends, may be in the grave,—yes, I may myself descend into the tomb before you." His words were literally verified. And oh, with what peculiarly affecting circumstances!

When the family arose from their knees, after morning prayer on Tuesday last, and were all seated in apparent health at breakfast, the elder child, a boy about two years of age, becoming suddenly indisposed, within five hours breathed his last. The agitated mother sickened in the afternoon, and the afflicted father about midnight. Before sunrise all were no more! They were not separated in death! And, as if to renew their social intercourse in a better world, the affectionate friend and inmate of the family, Dr. Arnold, also, within a few hours became ill, and unexpectedly departed! They are ALL within the precincts of the spiritual world,—they all died in faith,—they are now a pious family in eternity!

The mother, when about to close her eyes, removed from her finger the marriage "token and pledge," and sent it by a friend to her beloved husband, who then lay in the adjoining room. He received it with great calmness, and as he held it in his hand, and heard the affecting message with which it was accompanied, he desired that he also might "depart and be with Jesus." He inclined his head on his pillow, and his obedient spirit, in an instant, was on the way to glory. He has left a world of sin and sorrow, for a world of purity and bliss. He is now, we trust, engaged in high and holy occupations, in the courts above.—*Churchman*.

(C) Business matter deferred until next number.

Brother Eli Henkle writes us, that after ten weeks illness, he is so far recovered as to indulge the hope that he will be enabled to attend some, at least, of the camp meetings in his district.